



"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

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George L. Faull, Editor



Summit School of Preaching Opens September 8th, 2012

We are preparing to receive male students whose hearts desire to preach the Gospel. The Resident Hall is ready! The Professors are ready! Students are planning on coming and we are praying for many more. Please make this a matter of prayer!

\$277,000.00 has been given thus far. We have stopped the remodeling of the first building because we want to pay as we go. We have 48 rooms ready to be filled with students who are eager to learn to be preachers of the Gospel! Only dedicated faithful men who believe in the Restoration Plea need apply.

No Book, but the Bible
No Creed, but Christ
No Name, but the Divine

Students are already beginning to enroll. Some students who wish to enroll are unable to get finances ready by September; they plan to attend the 2nd Semester in January.

Our success depends entirely upon your prayers to the Lord of Harvest....so please pray for us.

~ For the Ladies ~

Right before the Summit School of Preaching begins, as advertised on page 8 in this quarterly, those attending will enjoy a Ladies Jubilee sponsored by Summit.

It has been our experience that not much is accomplished in life without women. They have been some of the greatest encouragers to this needed endeavor. We want them to come and be excited about this program.

Women's prayers can move Heaven and earth!!

Summit Receives Many Libraries

Over the years several retired ministries, or their close relatives, have offered to give Summit Theological Seminary their libraries.

As a result, we have a very good selection of Restoration books and literature, both ancient and new issues. We are very pleased with those who have given.

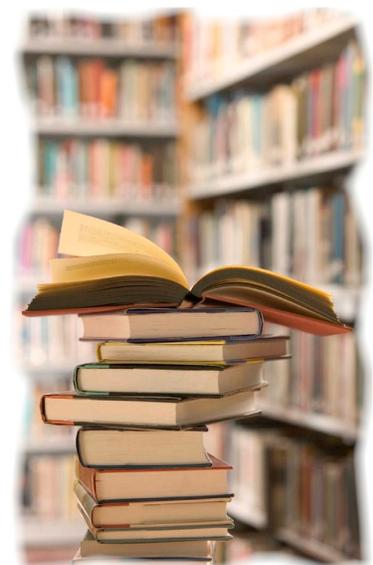
We have placed one copy in our main library and second copies in the Resident Hall library. These unsolicited gifts have given us much pleasure.

Below is a list of the names of those who have given us their libraries of either their own, or a deceased relative.

We cannot thank them enough for their generosity.

Our appreciation for their thoughtfulness goes to:

Berry, Marvin
Bourne, Richard L.
Bratcher, David
Brown, Joe
Buck, Richard Charles
Carnes, Artie
Chatterton, Art
Cramer, Charles & Barbara
Davis, Paul E.
DiMarzio, John P.
Holley, Douglas E.
Holley, Hubert
Miller, Jackie D.
Myers, James E. & Carol
Paden, Don T.
Saph, Wilbur G.
Smith, Clifford L. & Chris
Snow, Janet
Talley, Joe & Cindy
Tedrow, Larry



Sharing Church Meals in the Church Building

--By Don Partain

To talk about authority for eating in the building, to begin with, we must first talk about authority for **having** a building. The Scriptures, of course, say nothing about a church even having a building. **Hebrews 10:24-25** instructs us to assemble, and *as a matter of judgment*, we provide a building to facilitate the carrying out of this command.



So, what were God's purposes for the local Church? **What local Church activities** do we find in the Spirit-guided churches? Again, take note that the Bible says nothing about a Church building for any of these activities; yet, we reason that *whatever the Lord authorizes the local Church to do, He also authorizes the local Church to facilitate.*

So, what activities do we find the local Church doing together?

- 1) Greeting one another (includes visiting with one another--about health, work, hobbies, recreational interests, personal possessions and property, etc.) (**I Corinthians 16:20; 2 Corinthians 13:12**).
- 2) Sharing in the Lord's Supper. (**Acts 20:7; I Corinthians 11:23-26**).
- 3) Praying (**Acts 2:42; 12:5**)
- 4) Preaching and teaching. (**Acts 20:7; 5:42**)
- 5) Singing to one another. (**I Corinthians 14:26; Ephesians 5:19**)
- 6) Sharing in one another's, and others,' financial needs. (**Acts 4:32-37; I Corinthians 16:1,2**)—the "contribution."
- 7) Comforting one another. (**I Thessalonians 4:18**)
- 8) Admonishing (warning) one another. (**Romans 15:14**)
- 9) Confessing sins to one another. (**James 5:16**)
- 10) Bearing one another's burdens in certain ways. (**Galatians 6:2**)
- 11) Exhorting, edifying one another (**Hebrews 3:13; I Thessalonians 5:11**)
- 12) Serving one another with certain gifts (**I Peter 4:10**).
- 13) Sharing meals with one another, to express and cultivate our love for one another (**Acts 2:46; Jude 12; 2 Peter 2:13; I Corinthians 11:33**).

However, many of our brethren have been taught to forbid this last local Church activity from being done in a Church building. Ever since the '50's, when institutional brethren "withdrew" from us, many of us have disdained to share in meals in the Church building, even though such sharing is just as much a Church activity as these others.

The **first reason** we are told we should not eat in the building is, "sharing Church meals is not part of *the work of*

the church." However, only one of the above activities is called a Church "work". (The contribution to the needy saints in Jerusalem is called a "gracious work." **2 Corinthians 8:6**)

In fact, all other times when the word, "work", is used in the New Testament, it is applied to *individual* works, not to collective works of the Church. So, it is true that "sharing their meals with gladness and sincerity of heart" (**Acts 2:42**) and "love feasts" (potlucks) are not called a "work of the Church." *But neither is* partaking of the Lord's Supper, praying, singing, teaching/preaching, greeting one another, admonishing one another, confessing sins to one another, comforting one another, etc. ever called "the work of the Church." Yet, we still practice all these things --except "sharing their meals" inside a church building.

First, we have made up this expression, "the work of the Church"—the Scriptures are silent on it. Then, we have gone down the list of authorized Church activities (such as I have listed above) to see what looks like "work" and what does not. And, if it looks like "work," then we decide we can do it in the building. But if it does not look like "work" to us, then we decide we cannot do it in the building.

Preaching/teaching the Word sounds like "work," so we conclude it can be done in the building. Likewise, partaking of the Lord's Supper, giving, praying, and singing, sound like "work." So, we say that these, too, can be done in the building.

However, sharing a meal does not sound like "work"—it sounds too "social" to be "work." Therefore, we exclude it from being done in the building...*even though it is just as much an authorized Church activity as any of the rest of these activities.*

Actually, if sharing a meal is disqualified since it sounds too "social," then "greeting one another" should also be forbidden from the building since it involves what we would call "visiting"—discussing each other's health, work, hobbies, recreational interests, relatives, animals, and other possessions, etc, along with the weather. And, these are the very things we do talk about while visiting with one another both before and after Church services—*in the building*. Yet, we don't decry greeting one another as "social", to be kept outside the Church building, do we?

But, again, "the work of the Church" is a man-made criterion—it is not found in Scripture. Nor are there "sub-criteria" for what then qualifies as "the work of the Church?" So, it is not Scriptural for us to single out and exclude Church meals from the Church building when they are just as much a Church activity as the rest we find in Scripture.

The **Second reason** usually given for forbidding Church meals in the Church building is, "but Paul forbids Church meals when we have assembled together to partake of the Lord's Supper and other worship."

This reason is taken from **I Corinthians 11:22**--"*What? Do you not have houses in which to eat and to drink?...*" "If anyone is hungry, let him eat at home." (**11:34**).

Here, many of our brethren have concluded that Paul was rebuking the Corinthian Church for turning the Lord's Supper into an ordinary meal ("a common meal," as they put it). And, they say that Paul forbade the Corinthian Church from sharing in Church meals when they had assembled for the Lord's Supper and other worship.

However, such an interpretation of **I Corinthians 11** is not true to the context. Remember one of the basic rules of Bible study: "*Determine WHO is being addressed.*"

So, let's notice just who the "you" is in **verse 22**. The **"you" in "Do you not have houses..." is the same "you" in the very next sentence: "Or do you despise the church of God and shame those who have nothing.**

"Despise" (*kataphroneo*) means literally to "down-mind" someone. We would say, to "look down your nose at" someone...to think down on someone, acting like you are better than they are. More specifically, this "you" had been looking down their nose at--and shaming--"*those who have nothing.*"

Now, many of our brethren have tried to argue that **"those who have nothing"** simply refers to some who did not "have" the Lord's Supper elements. However, this is incorrect. Lexical authorities tell us that "those who have nothing" is an idiom or expression that was used to refer to **the poor**. Thus, Paul is rebuking the rich (or, at least "better-off" Christians) for looking down their noses at, and shaming, the poor brethren in the Church.

But specifically, HOW had these rich members been shaming the poor? Back up to **verse 21**--"*For in your eating, each one takes his own supper first; and one is hungry and another is drunk.*" That is, the rich would arrive with food that was to be shared with the others.

But, instead of waiting for the poor brethren to arrive, then sharing their food with them, the rich would "take (their) own supper first." That is, the rich would simply indulge themselves with the food they had brought--even to the point of drunkenness... leaving their poor brethren hungry and humiliated, thus, shamed. In other words, "despised."

Many of our brethren have tried to argue that **vs. 21** merely describes the rich gorging themselves upon the fruit of the vine and the unleavened bread of the Lord's Supper.

The problem with this interpretation is that for several people to get drunk would require a lot of fruit of the vine--*much more than would have been used in the Lord's Supper!*

Plus, this interpretation would imply that the purpose of the Lord's Supper was to satisfy people's hunger ("and one is hungry"). That is, Paul would be rebuking them for failing to take care of the poor members' hunger, using the Lord's Supper!

And, of course, *the Lord's Supper has no such design*. It was never intended to satisfy anyone's hunger, but instead

was simply to be a symbolic meal, a memorial. So, Paul was not dealing with the partaking of the Lord's Supper in this verse.

To sum it up, **the problem in this Church was not that it was turning the Lord's Supper into a "common" (by which, our brethren mean, "ordinary") meal**, but that the rich were degrading and shaming the poor by refusing to share their food with them.

And, Paul was correcting this problem--not by forbidding the Church from sharing this meal, but by ordering the rich to "wait" for the poor, to share with them: "*So then, my brethren, when you come together to eat, wait for one another*. If anyone is hungry, let him eat at home, so that you do not come together for judgment" (**vs.33-34**).

In other words, *Paul did not say*, "Quit sharing in this Church meal, before eating the Lord's Supper." Rather, he was saying, "Wait for one another"--that is, **"Start doing this meal right!"**

If, on the other hand, they insisted that they were just too hungry to wait ("If anyone is hungry"), then Paul said they must eat something at home before coming to church ("let him eat at home").

That is, they had better start satisfying their hunger at home before coming, if this was the only way they could keep from gorging themselves on the food they had brought (thus, humiliating the poor). They had been acting as if they did not have "houses in which to eat and drink" (**vs. 22**)...as if they just HAD to gorge themselves, or they would starve!

So, again, Paul (**vs. 34**) warned that if such desperate hunger was to blame for their stuffing themselves and shaming the poor, then they had better start eating at home before they came to church. Otherwise, they would end up "coming together for **judgment**" (**vs. 34**).

Now, let's look closer at this **"judgment"** (**vs. 34**). Where had Paul dealt more at length with this "judgment"? Well, **here is where the observance of the Lord's Supper fits in**. Back up to **vs. 22**.

After Paul reprovved the rich, he went on to remind them about how the Lord had so solemnly instituted the Lord's Supper--a commemoration of both the body and blood of Jesus. He warned that to partake unworthily would result in their becoming "guilty" of this "body and blood of Jesus" (**vs. 27**)...so bringing "judgment" upon themselves (**vs. 29**).

Eating "worthily" required their having "examined" themselves (**vs. 28**) that was, their attitude specifically in regard to the rest of the members: they needed to "discern"--or "**judge**"--"**the body rightly**" (**vs. 29**).

What "body" was Paul talking about here? The literal Body of Christ, or His Spiritual Body, the Church? **Verse 31** answers this for us. In a parallel statement, Paul says, "if we would judge ourselves rightly, then we should not be judged." In other words, in **verse 31** Paul substitutes "ourselves" for "body" (**vs. 29**).

So, again, "body" refers to the Spiritual Body of Christ, the Church. Remember that back in **vs. 22**, Paul had rebuked the rich for looking down their nose at the Church or Body of Christ--specifically, at the poor in the Church.

So, here, Paul says they must begin "judging rightly" their poor brethren...otherwise, whenever they would eat the Lord's Supper, they would be eating and drinking *judgment* to themselves.

Thus, we understand what Paul was referring to in **vs.34** when he warned, "If anyone is hungry, let him eat at home, so that you may not come together for *judgment*." This "judgment" would come upon them if they ate the Lord's Supper, after humiliating the poor during the preceding Church meal. Therefore, if their hunger is what keeps them from "waiting" for the poor and sharing food with them, then these rich had better start eating something at home before they come!

The point is clear: we cannot mistreat our brethren--the Body of Christ--then, turn around and partake acceptably of the Lord's Supper!

In fact, just earlier Paul had stated (**10:17**), "For we being many are one bread, and one body; for we are all partakers of that one bread." That is, proper partaking of the Lord's Supper expresses our ONENESS as the Body of Christ. Thus, an attitude of despising--looking down upon--our brethren violates this "oneness" with them, and prevents us from partaking of the Lord's Supper in a worthy manner.

So, again, **what was Paul's solution to this problem in Corinth?** "Wait for another" (**vs. 33**). You rich members must start waiting for, and sharing your food with, the poor. Otherwise, whenever you eat the Lord's Supper--having mistreated your brethren--you will only be eating and drinking judgment to yourselves!

In other words, **Paul is not saying, "Church! Quit sharing meals as you have assembled!"** Rather, he is saying, "Start doing this meal right! You rich who have been indulging yourselves, to the shame and humiliation of the poor, must quit that--and *start sharing the food you have brought, with the poor!*"

AND, if you insist that you are just too hungry ("if any man is hungry") to wait and share, then you had better start eating something at home before you come!"

Thus, what we actually have here is Paul approving the **sharing of meals by local churches when they have assembled together for worship.**

Notice again in **verse 18**--"*when you come together in church.*" Their Church meals preceding the Lord's Supper were done "in Church". And, if the Lord has authorized the Church to do a certain activity "in Church," then, of course, He has authorized it to be done in the Church building (the very reasoning we use to justify eating the Lord's Supper, preaching/ teaching, praying, admonishing one another, etc. etc. in the building).

In fact, this meal in which well-off brethren were to bring food to share with the poor brethren--thus, showing their love and

acceptance of them as brethren--and doing so just before partaking of the Lord's Supper...is exactly what we find described by many authorities as "**love feasts**", the term used in **Jude 12** and **2 Peter 2:13**.

In this latter verse, a play on words was made: Peter called their "*agapais*" (love feasts) "*apatais*" (deceivings) because the misbehavior of some in the Church caused them to deceive themselves, if they thought these were true love feasts. Both Jude and Peter talked about these love feasts as **the general practice of churches:** "*your love feasts.*" And, significantly, neither Jude nor Peter condemned such Church meals. Rather, they only condemned the ones who were misbehaving in these "potlucks" (just as Paul did in **I Corinthians 11**).

Bible Greek Lexicons, Bible Dictionaries, and other authorities describing New Testament Church meals, in close connection with worship, especially in **I Corinthians 11:**

- 1) **Expository Dictionary of New Testament Words**, by W. E. Vine—"These love feasts arose from the common (that is, shared; DP) meals of the early churches. Compare **I Corinthians 11:21.**"
- 2) **Thayer's Greek-English Lexicon of the New Testament**—"Feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's Supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of the food provided at the expense of the wealthy, **Jude 12...**see **I Corinthians 11:17ff.**"
- 3) **Greek-English Lexicon of the New Testament and Other Early Christian Literature**, Walter Bauer—"Common (shared) meal eaten by early Christians in connection with their church services, for the purpose of fostering and expressing brother love."
- 4) **Theological Dictionary of the New Testament**, edited by G. Kittel—"(*Agape*) becomes a technical term for the fraternal love-feast which develops out of the beginnings of *table fellowship*..."
- 5) **Patristic Greek Lexicon**, by G.W.H. Lampe—"A charity, denoting a common (shared) meal of fellowship to which the poor were invited or from which distribution was made to those supported by the church, connected with the Eucharist (Lord's Supper)..."

Many commentaries on I Corinthians 11:17ff expressly identify the problem here as an abuse of the love feast--as the poor were humiliated. **Not a problem of "turning the Lord's Supper into an ordinary meal,"** as many of our brethren have been led to believe.

The following is representative of their comments: **Expositor's Greek Testament**, by W. Robertson Nicoll—"Instead of 'waiting for one another' (**I Corinthians 11:33**), the Corinthians, as they entered the assembly-room bringing their provisions, sat down at once to consume each his own supply, like private diners at a restaurant...the rich even hurried to do this, so as to avoid sharing with slaves and low people at a common dish". (**verse 22**)

To sum it up, the problem here in **I Corinthians 11** was that the rich members were abusing the love feast as they indulged themselves rather than share their food with the poor members. Such abuse involved humiliating and degrading the poor brethren—making it impossible for these guilty rich members to turn around then, and partake worthily of the Lord's Supper.

The solution: Paul instructed these rich to "wait" for the poor (**vs.33**), to share their food with them...in other words, "do it right!" So, Paul did not—as many of our brethren contend—tell them to just 'quit having this Church meal'.

Thus, Paul gave clear approval for churches to share a meal on the occasion of assembling for worship—even in direct connection with the Lord's Supper.

Still another example of the early Church sharing meals is found in **Acts 2:46**—"And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart..."

However, many brethren use this verse to try to prove that we cannot have meals in the building since the Church here did not share their meals in the Temple—instead, "from house to house." But this is a faulty argument since...

1) Temple use was not under the control of the Church and the Apostles, but instead under the control of the Jews and their regulations. In other words, if the Church was being forbidden from sharing meals in the Temple, it was not because of apostolic doctrine, but because of Jewish regulation.

2) The Temple was not a Church building! It's interesting that brethren will boldly proclaim that the Church building is not a Temple—instead the Church is Christ's temple.

But then, they will turn around and say that since the Church did not eat in the Temple, then we cannot eat in the Church building—thus, equating the Church building with the Temple!

Yes, the Jerusalem Church did have fellowship (Greek, *metalambano*, one of the fellowship words, in addition to *koinonia*) in these meals "from house to house." But they also *worshipped* "from house to house" (**Acts 5:42**).

In other words, in the first two or three centuries, **houses were their only "Church buildings."** They facilitated all their Church activities—whether partaking of the Lord's Supper, sharing "love feasts" (what we call "potlucks," today), singing, preaching/teaching, giving, praying, comforting each other, admonishing each other, confessing sins to one another, etc....they facilitated all of their Church activities in their houses back at this time.

Today, having determined we have authority to provide a Church building, we say that the Church can facilitate, with this building, whatever activities we find the local churches doing in the New Testament. And, one of these Church activities is sharing Church meals (love feasts...potlucks).

Thus, these, too, can be done in the building—"when you come together in Church," **I Corinthians 11:18**.

Do I Have to Believe in a Young Earth?

Recently I preached a sermon that showed why I believe the Bible. I based it on the fact that Jesus believed in the facts of the Old Testament, the History of the Old Testament, the characters of the Old Testament, and the events of the Old Testament.

To deny the historicity of the Old Testament is to deny Jesus is the Christ of whom the Old Testament spoke. To be a Christian and deny what Christ affirmed is ludicrous.

In this article, I want to be even more SPECIFIC. I affirm that to believe in a multi-billion year old earth is anti-Christian. To claim to be a Christian and deny a young earth is ludicrous.

We should never hold a position on any subject that denies the clear teaching of Jesus if we are going to maintain that He is the Christ, the Son of God.

Jesus and His inspired Apostles made statements that cannot be consistently denied while professing to have faith in who Jesus is. The Gospels tell us things of Jesus that affirm a young earth.

FIRST – The genealogy of Jesus in Luke traces Jesus directly back to Adam. **Luke 3:24-38** But someone says that there are gaps because other genealogies fill in the blanks with some additional persons' names.

Suppose we grant it. Are there millions of people and years in those gaps? Then we have a gapology, not a genealogy. Do you think the first readers of Luke who went to the public records to verify Luke's truthfulness about Christ would have accepted a genealogy of Jesus to Adam that contained hundreds of thousands of years in the gaps? Who can believe that?

Yet we know that Adam was made on the sixth day of creation. There is no justifiable reason to reject the days as literal, and no one suggested that scenario until they tried to harmonize the Genesis account with modern false science.

Remember what Jesus said, "**But from the beginning of the creation God made them male and female.**" **Mark 10:6** I am not one to correct the Savoir!! Also **Matthew 19:4-6**, And he answered and said unto them, Have ye not read, that **he which made them at the beginning made them male and female**, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

The Genesis account is connected to this very reference. **Genesis 2:24**, "Therefore shall a man leave his father

and his mother, and shall cleave unto his wife: and they shall be one flesh.”

Likewise, when foretelling the destruction of Jerusalem He said about the vengeance God intended to take on Jerusalem “That the blood of all the prophets, which was shed **from the foundation of the world**, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.” **Luke 11:50-51** Cain’s murder of Abel is said to be at the the foundation of the world. (*Kosmos*, not *ainos*...age)

I believe Jesus. The Apostle Paul affirms that men have been able to see God’s power and Godhead since creation. **Romans 1:20**, “**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made**, even his eternal power and Godhead; so that they are without excuse.” Note, men have seen this since creation of the world, not since man evolved billions of years later!!

It was since the beginning of the world men could see God’s power from creation. **If the world existed 6 billion years and man has been here only 200,000 years, obviously it is not the beginning, nor even the middle, but rather the end of the world that men have been able to observe God’s power from nature.** I buy what Paul says, not what false science says.

You can ignore these facts, or try to give an explanation and keep your faith, but you do it while trampling on honesty and integrity.

Was Jesus and Paul mistaken? Didn’t Jesus know? Was He less intelligent than your liberal worldly wise Bible College professor? **Do not forget Jesus is creator, and He was there!**

John 1:1-3, 10, “**In the beginning** was the Word, and the Word was with God, and the Word was God. **2 The same was in the beginning with God. 3 All things were made by him**; and without him was not any thing made that was made. **10** He was in the world, and the world was made by him, and the world knew him not.”

Colossians 1:16, “**For by him were all things created, that are in heaven, and that are in earth, visible and invisible**, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”

Hebrews 1:2, “Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, **by whom also he made the worlds;**”

Ephesians 3:9, “And to make all *men* see what *is* the fellowship of the mystery, **which from the beginning of**

the world hath been hid in God, who created all things by Jesus Christ:”

Revelation 4:11, “Thou art worthy, O Lord, to receive glory and honour and power: **for thou hast created all things, and for thy pleasure they are and were created.**”

What are you going to call Jesus? **Ignorant? Misinformed? Liar? Deceived?** We cannot say that in His incarnation He did not know the truth but operated on the limited level of knowledge of men of His day. That won’t do! Why? Jesus spoke the Words of God!!

John 14:10, “Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**”

John 7:16, “Jesus answered them, and said, **My doctrine is not mine, but his that sent me.**”

John 12:48, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken, the same shall judge him in the last day.**”

If we cannot trust Jesus who only spoke that which the Father would have Him speak, then we are misinformed for it is impossible for God to lie. **Hebrews 6:18**

Let’s face it. Unless we admit what Jesus spoke on earth is error or what the Word says is incorrect, the scientific model that many professed Christians have bought into today, is false science.

Imagine He who is the truth was misinformed, ignorant, lying, or deceived. What Jesus believed about Scriptural authority and history is the basis of the Christian faith. To deny His faith in the Word of God is to deny His Deity.

What arrogance and stupidity to believe someone who was not present at creation instead of the creator who was present! Jesus believed the 5 books of Moses and I’m not fool enough to ever question Him.

Jesus is the “I AM” that spoke in **Exodus 20:11**, “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

John 8:58, “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am.**”

If we do not believe that, we will die in our sins.

John 8:24, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am he**, ye shall die in your sins.”



I SEE A PROBLEM!

Where is the Respect?

When I was growing up, children were taught to honor and respect their elders. If I talked back, there was a price to pay and it wasn't going to my room that had a TV, cell phone, computer, IPAD, IPOD, Internet capability, or other such luxuries. If I was sent to my room it was a time of either cleaning it, sitting and pondering in quietness what I did wrong, where I went wrong, what I should do better, or reading a book; should there be one to do so. It was a time to adjust my attitude problem and learn submission, even if my parent's judgement had been hasty.

Who is Submissive to Whom?

Today it has flipped and now it seems that homes have children who "rule the roost...." This is not only true in the home, but this power change has permeated within the Church, itself. I hear of many congregations where the services are generated around the needs, wants, and likes of the youth. These are the ones who should be in training to know how to become preachers, teachers, elders, deacons, and future leaders.

Yet the services are geared around the very ones who lack the wisdom, understanding, and knowledge of what is important or necessary for edifying the Body of Christ as a whole, thus bringing Glory to the Lord Jesus Christ in meaningful worship.

They do not know what it is like yet to have knees, backs and hips that ache where their body is beginning to break down in some aspect due to age. Standing too long at a time can be very painful for some people. Even a preacher once told me how he had to stand 20–25 minutes for the song service. He then said, "They don't realize that I have to get up and stand to preach for another 30–40 minutes when they get to sit down!"

People will then say, "Well, those in the Old Testament stood when the Law was being read" and I would reply, "Yes, and they walked the majority of the time to get from one place to another and their culture was used to that."

Today, we have so many modern luxuries we are not as fit as we should be. When we get older it usually shows in our health. The younger generation does not know that even our nerves change as we get older. The secular music once played and listened to in earlier years, was louder. Yet when we grow older its not the beat or noise that is important anymore, as much as the words and meaning they hold within the songs.

Upon aging one seems to desire peaceful and meaningful songs to soothe the nerves from the world's stressful ways, which enhances our thankfulness of it to glorify the Lord.

The Scriptures gives examples for the Church of the flock being LED by the Shepherds or the Elders....and the younger should submit to the elder. **I Peter 5:5**, "Likewise,

ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." When one does not submit, God says that that person is proud. Thus, the younger generation should not be so argumentative if the adult service is not geared around them like it has been since kindergarten. They should be trained to be ready for the adult service, not despise it because it doesn't fit their way of doing it.

Why don't we have the 1st and 2nd graders come up to lead the singing or preaching? Shouldn't they be included in what THEY like to hear which speaks to the way they would want to worship? There has to be some rule of order at some point and the Scripture shows as given above that the YOUNGER should SUBMIT to the ELDER.

Then again, some just decide to add another worship service for them or even begin a new Church geared around their personal style. This is divisive. It separates the wisdom of the adults from the energy of the youth.

The average child who attends services today is hardly ever among the adult traditional service from Kindergarten on up to High School. Music and lessons revolve around their own style and age so it has been geared to please THEM.

And when they graduate from High School, they drop out of the adult service or want to start their own "college class" because they have not been prepared to worship with adults or follow their lead and many of them consider it "old-fashioned". They are like fish out of water and then we wonder why we lose them.

Why the Changes? Why the Divisions?

Subliminal TV commercials, sitcoms, and shows have engineered a new generation of self-centeredness, disrespect, and lack of overall guidance for their elders or parents. I cringe today when I see a child arguing strongly with their parent who has given them a command to obey or the parent has stated their decision against the child asking permission to do something or go somewhere. I was allowed to state my reason for something but once my parents gave a decision, you didn't dare argue further! Of course, not every child and home is like that.

What's More Important?

I've noticed many parents miss attending worship services on the Lord's Day because their children wanted to have "fun" doing something else. In a broken-up home, the one parent often feels "guilty" for not being able to spend much time with their children.

They have to work to provide for their home but when they have time off they are so tired that they give in much too easily because they are seeking peace and rest. This can also affect the lack of discipline they should be giving to the children because they don't want to "argue" with them. Some will compromise the lack of time spent with their kids by letting their kids have "fun" when there are Church services or functions they could attend. I've known of some parents who spend money above and beyond what their budget really allows so that their kids can have some fun. Then they

are asking the Church for financial assistance because bills went unpaid. Tithes and offerings to God were compromised. And on top of all of this, activities are being promoted where kid's functions are held on the Lord's Day!! Families miss services because their kids have a sports event or family function and God seems to be forgotten.

Which is more important to the child's eternal goal...the family gathering for worship and around the Lord's Table or their sports function that won't even matter in years to come????

Who Teaches Whom?

Parents are the ones that Scriptures shows are to train their children by examples concerning the importance of Godly values, obedience, and sacrifice. Not the child training the parent in the way THEY want them to go... I think it goes like this....

"(Parents) Train up a CHILD in the way he (the child) should go: and when he (the child) is old, he (the child) will not depart from it." **Proverbs 22:6**

Scriptures teach that the older women are to teach (train) the younger women. The younger ladies don't want to be taught and many get offended if they are asked to "cover up" some part of their body that may be exposed. Young boys don't want to take off their hats in the services to show respect.

Isn't the fruit of these actions telling us they have no respect for the older that are trying to teach them? Why should our youth need to be asked to honor such requests by older Christian peers? Parents should be training them at home. It shouldn't be addressed at the assembly when services are beginning or in session.

Where is the Honor?

Today, many of the younger generation do not want to imitate much of what their parents or grandparents did. Are they ashamed of them? Even songs their parents/grandparents sing are changed. They keep the same words, but they change the music and tempo so it is now "different". They make it work so that "they" own it or it gravitates around "their likes" and then mock or make fun of those who don't conform to sing it with that new style.

Wisdom is not attained as much in our youth as it is in our older years. Knowledge and understanding precede wisdom as wisdom is rightly applying the knowledge attained and knowledge comes through experience.

Job spoke of it..."12 With the **ancient** is **wisdom**; and in **length of days understanding**. 13 With him is wisdom and strength, he hath counsel and understanding."

--**Job 12:12-13**

Kids will do what they are allowed to get by with. So parents and leaders, let's deem God's order correctly in the home and assembly so that the Lord will be able to bless us.

Peace can be brought back to our homes and congregations when adults resume their training leadership duties and the youth of today learn to obey.

--*Tabitha*



~ *ATTENTION LADIES* ~

~ *Second Wind* ~

Ladies Jubilee 2012

August 17th~18th

Friday and Saturday



*With Guest Speaker....
Melody Belcher*

*Theme...
"REST IN THE LORD"*

Ladies 16 years and older are Welcome.

A great time for ladies to come and get their "Second Wind" through singing, praying, fellowship, and quality quiet time to better focus on their relationship with the Lord.

Check-in / All Sessions held at the Church of Christ at Grissom – 1461 Matador Street – Peru, IN 46970.

For those wishing to stay in Summit's School of Preaching Resident Hall, there are 46 rooms available. Hurry and reserve your room today! The Resident Hall is at 1510 Matador Street – Peru, IN 46970. (Across the street from the Church)

Friday

Check-in/Registration	11:00 AM–12:30 PM
Session 1 Begins	1:00 PM - 3:00 PM
Session 2 Begins	7:30 PM – 9:30 PM

Saturday

Session 3 Begins	9:00 AM
Check-out (if desired)	12:30 PM

OR Ladies may Return after Lunch at 2:30 P.M. for a Special Movie Showing of "ESTHER".

Meals are on Your Own

No Childcare will be provided. No children under the age of 16 as we wish for as many ladies as possible to enjoy the sessions!

More detailed information and a copy of the registration form are in the brochure obtainable on our website.

Ladies, who wish to attend, please complete the form and send it to Summit Theological Seminary.